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UNIVERSAL RELIGION
IN
FREEDOM
UNIVERSAL REVERENCE, JUSTICE, PEACE AND LOVE.

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THE ETHICAL CULTURE MOVEMENT AND WHY IT FAILS TO SATISFY US.*

BY ALFRED W. MARTIN.

A month ago there was celebrated in New York city the twenty-fifth anniversary of the founding of the "Ethical" movement, which originated in the "Society for Ethical Culture of New York". Within this quarter of a century the movement has grown to such proportions and accomplished such remarkable results that it is well worth our while, now that the celebration is over, to consider the movement, its origin and nature, its purpose and future, the respects wherein it merits and receives our unqualified approval and praise; the respects, also, in which it fails to satisfy and makes entrance to its fellowship impossible for us.

Early in the seventies, a young man, Felix Adler by name, son of a Jewish Rabbi in New York, went to Germany to finish his university studies and prepare himself for the Jewish ministry. After graduating from the University of Heidelberg he returned to New York and soon received an invitation to occupy his father's pulpit for a stated Sabbath service. The invitation was respectfully and gratefully accepted, but a second invitation was never accorded him. He had given the congregation the results of his theological study abroad, clearly indicating that he had wholly outgrown the theological position of his father, that he had become a radical of the radicals. No synagogue or temple was there to receive him as its rabbi, yet this young man had in him the very blood and spirit of the Hebrew prophets. Like Channing and Parker and Frothingham, Adler was born to be a preacher of religion. By heredity, by nature, by talent, by inclination, he was qualified to be an interpreter of the moral and religious life, an expositor of the moral life conceived from the broadest and most spiritual standpoint. What was he to do? He had outgrown Judaism, orthodox and liberal alike; he had advanced beyond the most liberal of the Christian sects. With the creed of the Universalists and that of the Unitarians he had no sympathy. The Free Religious Association of America, then only nine years old, satisfied his spiritual need

*A discourse spoken in the Tacoma Free Church June 16th, 1901.

intellectually but not practically. It held an annual convention, but engaged in no philanthropic or educational work. It was "a voice without a hand." Shut out from all existing religious organizations, there was no alternative but to organize independently on the chosen lines of his newly-developed thought. To be sure he might have adopted another alternative, a practice not uncommon in our day. He might have remained in the fellowship of Judaism, with mental reservations, conforming to ceremonies and usages to which his heart was a stranger. But this vicious policy he despised and loathed preferring isolation and independence to any advantages of religious association unethically acquired.

The crowning conclusion of his studies abroad was, that the elevation of the moral life is the supreme object of life, that "the deed is more than the creed," that true religion must grow out of moral living and moral doing, that ideals of duty are more than forms of worship; in a word, that ethics is a better basis for religion than theology.

These convictions he expanded into an address delivered before a company of sympathetic friends, in Standard Hall, May 15th, 1876. This initial meeting resulted in the formation of the Society for Ethical Culture of New York. Regular Sunday morning meetings were held in this hall till the increasing attendance necessitated removal to more commodious quarters. Chickering Hall was chosen, and when that proved inadequate, as it eventually did, the Society moved to the Carnegie Music Hall, where as many as four thousand persons have assembled for the Sunday discourse.

Soon after the organization of this society, Dr. Adler gathered about him a coterie of young men interested in the movement and forthwith trained them to become public advocates and organizers of the ethical culture gospel. As a result of this training there arose a succession of ethical culture societies, one in Chicago, another in Philadelphia, and a third in St. Louis. In 1887 the four societies united for mutual benefit and co-operation under the name of "The American Ethical Union." Then the movement was given a trans-Atlantic home, first in London and later in several of the leading cities of continental Europe. Three years ago an "international ethical congress" was held at Zurich, Switzerland; and the last number of the "Ethical Record," the organ of the New York society, announces the formation of an Ethical Society in Tokio, Japan, under the leadership of Mr. Tokiwo Yokoi.

As indicating the scope and spirit of the Ethical Movement permit me to quote a passage from the inaugural

address delivered in Standard Hall, twenty-five years ago:

"It is my dearest wish to exalt the movement above the strife of contending sects and parties, and at once to occupy that common ground where we may all meet, believers and unbelievers, for purposes in themselves lofty and unquestioned by any. Diversity in the creed, unanimity in the deed! This is that practical lesson from which none dissents. This is that platform broad enough and solid enough to receive the worshipper and the infidel. This is that common ground where we may all grasp hands as brothers, united in mankind's common cause. All ceremonialism and formalism, prayer and every form of ritual is to be entirely excluded. We are aiding in laying the foundations of a mighty edifice, whose completion shall not be seen in our day, but happy are we indeed, if we can contribute even the least towards so high a consummation."

Judged by its fruits, by its practical undertakings, the New York Society makes a most remarkable showing. It began by turning its attention to the condition of the poor. It established the first free kindergarten for the children of the poor, attacking the whole brood of social diseases at their source by providing more complete mental and moral education for the children of the poor. This was followed by the establishment of what is called the "Workingman's School," differing from the public school in that the same rational principles of education which obtain in the kindergarten are carried up into the higher education of the child, so that instead of cramming its mind, its faculties are called out and the latent powers peculiar to each individual child developed, thereby increasing the worth of the child as a human being and as a factor in improving the community in which it lives. Next, a system of district nursing was inaugurated among the poor, so that they too might have the benefit of trained nurses. Then attention was directed to the condition of the tenement houses of the city and a drastic reform instituted through the agency of a "building association" formed on strictly business principles and benefiting both the stockholder and the poor. Meanwhile the moral instruction of the young was provided for by graded courses of ethical lessons, while that of adults was furthered by Sunday morning discourses and week-day classes. This ethical education of old and young, moreover, is deemed of paramount importance because the Decalogue and the Sermon on the Mount are held to be insufficient statements of ethical law. For while the principle of morality is absolute, its application is ever changing. Progress in the statement of moral truth is conse-

quently essential and necessary. The problems concerning the elevation of the laboring classes, the relation of the sexes, the affiliations of progressive people with old religious institutions, are examples of problems requiring solution by the new moral insight of to-day.

An important supplement to this educational work is furnished by the "International Journal of Ethics," a quarterly "devoted to the advancement of ethical knowledge and practice," and which is without doubt the foremost existing organ for the diffusion of ethical thought.

As with the parent Society so with its offspring, practical philanthropy and moral education are essential features of all the other ethical culture societies.

All, too, unite in the belief that the object of objects is the perfection of man and of society and that as the animating aim of primitive Christianity was the advent of the "Kingdom of God" on earth, so that aim must have a modern counterpart in the "Commonwealth of Man;" to come not by any miraculous interposition of Providence, but as the result of human aspiration and endeavor.

No one can contemplate this movement, the moral earnestness of its leaders, the practical good it has accomplished, the inspiring quality of its literature, (especially "Ethical Religion" by Wm. M. Salter, the utterance of an inspired prophet, and all that is best in us responds to it with a fervent amen) without a profound sense of admiration, sympathy and appreciation. Speaking for myself, I frankly confess that I find more that commends itself to me in the Ethical Movement than in any other form of organized liberalism. And the question has been asked me more than once, "when you were constrained to withdraw from the Unitarian fellowship why did you not enter the Ethical Movement?"

In answering this question I touch what seems to me the fatal defect in Ethical Culturism, a defect which, if it be not remedied in time, will cause the collapse of the movement; I mean its lack of a real ultimate basis for its ethics. It recognizes the fact of conscience, the sense of moral obligation in the words "I ought," but to the questions—why ought I, why am I morally responsible, why does duty bind a man,—to these it furnishes no satisfactory answer. Nay, it goes so far as to say that the Ethical Movement does not depend for its being and permanence upon its ability to answer these questions. Conscience and its revelations, we are told, furnish us an all-sufficient basis for ethics;* to go back of conscience, to seek an ulterior basis for ethics is impossible and wholly non-essential to the integrity,

*"Ethical Religion," chapp. IV. and V. See also p. 295.

maintenance and perpetuity of an Ethical Movement. But how many thoughtful people dissent from this decision! How many souls there are in our day who, familiar with the havoc Agnosticism has made with dogmatic theology, want to know why ethics did not go down with theology when the agnostic philosophy achieved its destructive work, who want to know by what device the Moral Law was saved from the wreck wrought by Agnosticism, who want a solid reason for allegiance to the dictates of conscience, seeing that Agnosticism has none to offer.

I, for one, cannot share with Mr. Salter the opinion that "no serious man wants a reason." Rather do I hold with Dr. F. E. Abbot that "no man IS serious until he DOES want a reason; all seriousness begins in wanting reasons. Without a reason ethics itself must die down into mere custom or convention; the ideas of reason and right are Siamese twins. The ethical passion, if it contain not the ethical idea is the weakest passion of the human soul —has in itself no more continuance or abiding life than a beautiful cut flower."* To keep the ethical passion divorced from the ethical idea on the ground that the latter has "merely a speculative interest" is a fatal mistake, for nothing but their eternal union can give character and significance to ethics and transmute the instinctive morality of conscience into a truly rational, self-conscious ethics.

Most legitimate and timely is the demand made for a reason for ethics. The old reasons offered by orthodox theology have lost their hold on the heads and hearts of hosts of thinkers. An Ethical Movement is therefore bound to give a new reason for the Moral Law in place of the old ones, or die for lack of it. The force of every law in the universe is the force of its reasons and if these cannot be found, then, sooner or later, the law itself loses its force. Thus far in human history men have based their reverence for and obedience to the Moral Law on creed, custom, tradition, habit, self-interest, as its sufficient reason, but all these have broken down and to-day the few are asking for a new and valid reason. What will happen when the many, when people generally begin to ask for a rational ground for ethics and the Ethical Movement tells them through Salter that "no serious man wants a reason," or through Adler that "the question is unanswerable?" For the founder of this movement holds not only that the question is merely speculative, but also that it is insoluble. His favorite motto is "deeds not creeds." Bravely and untiringly is he acting out that motto. Fleeing from speculation on

*Unitarian Review, Dec. 1889. "Scientific Theology, the ground of all liberal religion," by F. E. Abbot, Ph. D.

the problems of God and Immortality, he takes refuge in heroic practical effort to exterminate what is evil and increase the good. Taking Kant as his guide he holds that since the SPECULATIVE reason cannot solve the problems of God and immortality the PRACTICAL reason should assume those proved and act accordingly. In one of his recent lectures he says: "A Free Will; Soul, or Personality; an outlook or fulfillment —not on earth—I know not where. These are to me the presuppositions which I assume for the sake of ethics."* Such is the Kantian Agnosticism which is Dr. Adler's philosophy of life. And just here it is that I, for one, part company with him. No Agnosticism for me. I believe in the power of the human mind to master every difficulty at last, to answer every reasonable question it has raised. The question why duty binds a man, why ethics has power over the soul, is a reasonable question and the only reason why men have not yet come to an agreement on the answer is that the scientific method, with its triple process (observation, hypothesis, verification,) of determining truth and distinguishing it from error, the process by which man has acquired his present vast body of truth—still awaits its application in the domain of ethics and religion. Once let the method of science in the search for truth be as rigorously applied to the fundamental question in ethics as the dogmatic method (appeal to supernatural revelation) has been heretofore applied and the result will be the establishment of truth in ethics side by side with the truths of physics and biology. Let the Ethical Movement dedicate itself not only to "the elevation of the moral life" but also to the task of finding a rational basis for that life; let it announce its purpose to be not only the culture of the "ethical passion" but also of the ETHICAL IDEA, in order that this may vitalize and support the ethical passion; let the movement address itself to finding a foundation for ethics that is positive and scientific—instead of trying to perpetuate itself without one. Let this intellectual task form part of the Cause with which the Ethical Movement goes before the world and a future is assured for it.

So long as it ignores this task and fails to give it a place in the platform or statement of objects for which the movement exists, it will survive only as a cut flower which gives forth beauty and fragrance for a time, but its doom is sealed. I see no future for any liberal movement that is not primarily concerned with the securing of a sound philosophy. It may devote itself to practical philanthropies and the culture of the moral life, but sooner or later the irrepressible questions of the why

*Ethical Addresses, Series VIII., p. 114.

and the whence and the whither of the moral life will arise and demand a rational answer which only a sound philosophy can furnish. And if there is any one ground more than another on which I base my confidence in the permanence of our free religious movement it is that it stands primarily for the pursuit of truth by the method of science. We make THAT the first of the objects of our Cause, indicating thereby our appreciation of the fundamental importance of a true philosophy of the universe as the indispensable condition upon which the ethical aims and ideals of our movement depend for their validity and power. Only a completely rational account of the world of matter and of man, only a thorough-going scientific theory of the universe can sustain an ethical life or an Ethical Movement. The old theories of the universe, or systems of philosophy, have lost their worth as a basis for ethics, as furnishing a satisfactory ground for the intelligent conduct of life. Agnosticism is an announcement of the impossibility of finding the needed substitutes for what is outgrown. Its position is one of intellectual despair, nor can anything be more pathetic than the sight of a noble humanitarian institution striving to perpetuate itself on the quicksand of agnosticism. Plainly, then, what is needed is a new philosophy, a new and rational account of the world so that a ground may be furnished for the rational ethical life.

In the language of the late Thomas Davidson, "it is all very well to say that a good life is worth striving for on its own account, and that no philosophy is needed to do that; but those who do so forget that without a philosophy it is impossible to say what a good life is, without falling back upon mere popular opinion or prejudice—a poor resort. Without a philosophy of the world all our best efforts are mere gropings in the dark, without clue and without aim, and whatever is without aim is without inspiration." To spurn appeal to any traditional authority, however hoary, as the guide of life, to disdain retreat to agnosticism, and by a frank appeal to science gain a clear comprehension of the universe and of man as related to it. this is the aim which the Ethical Culture Movement must incorporate among the objects of its existence, or, rejecting it, die of intellectual and spiritual starvation.

The great issue in the religious world to-day is whether the agnosticism that has been adopted by thousands in place of outworn orthodoxy, will itself be replaced by a new religion built on science and capable of satisfying the needs of both heart and head. We of this free religious movement are of the opinion that such a substitute for barren Agnosticism will be forthcoming, that

by application of the method of science to the riddle of the universe a solution is to be had that will supply the magnificent Ethical Movement with the one fundamental requisite it lacks. And lacking this it must remain "a hand without a voice" even as the FREE RELIGIOUS ASSOCIATION is "a voice without a hand."

Sublime indeed is that sentiment of the Hindu seer which our Ethical Culture friends occasionally quote, "Virtue is what a man owes to himself, and though there were no heaven nor any God to rule the world virtue would none the less be the binding law of life." Yet this most noble outburst of a deeply spiritual nature does not dismiss the crucial problem in ethics, namely, is goodness inherent in the universe or is it not? Are we in the hands of a Power that is ethical or are we not? Is the supreme cosmic law, by which duty and destiny are determined, one of freedom, intelligence, love, or of fatalism, chance and indifference? For a movement to refuse to face these vital questions is to invite death to itself. "Intellectual agnosticism by an inexorable necessity breeds ethical agnosticism." So wrote Dr. F. E. Abbot in a letter recently received from him. Spencer, Haeckel, Huxley, Tyndall and many a minor prophet of the evolution theory have taught men to doubt or disbelieve the existence of ethicality in the cosmical process. They have led hosts of thoughtful people to believe that Nature as a whole, Nature as distinguished from Man, is non-moral, containing nothing but space, time, matter, motion and force. What has been the result of this intellectual agnosticism? It has inevitably generated ethical doubt and disbelief, followed by disregard of any moral law above man himself. This interrelation of intellectual and ethical agnosticism is the logical explanation of that recklessness regarding right and wrong which has been manifested of late on a national scale all over the world. Now, assuredly, if Nature contains nothing but space, time, matter, motion, force, then are we without any valid reason for obedience to the moral law and goodness itself must be relegated to the realm of superstition. Unless Nature can be shown to be at the core, ETHICAL and PERSONAL, as well as MECHANICAL, then are we left alone in the universe with no law over us that we are morally bound to obey. Every attempt to find a sanction for morality, irrespective of Nature as at bottom, soul, spirit, person, has been a failure because the sanctions offered have in each case required a sanction.

There is, then, no help for us but to turn to science as the basis on which a new and cosmic theisim may be built which, in turn, shall serve as the basis of ethics. If I mistake not the grand

result of the method of science applied to the theistic problem will be a demonstration of the belief that Nature and God are one, inseparable yet distinct, and that the Moral Law is rooted in a Power that is Infinite Person and therefore has commanding authority over us. Permit me in passing to repeat what you have heard me explain before. The essence of person is to know, to feel, to will—whether with or without a visible or imaginable body is quite unessential—and however much "more than person" this Power may be, the essential elements of personality (to know, feel and will) cannot be withdrawn without making this Power LESS than person—an inference which Spencer failed to make, fancying that to be MORE than personal the "Infinite and Eternal Energy whence all things proceed" must be NON-personal. His ablest living critic, Dr. Abbot, commenting upon this error describes it as "the capital untruth of Spencerism."

The tendency of modern thought, if I read it aright, is in the direction of a UNIVERSAL verification of this scientific theism which has already passed the stage of INDIVIDUAL verification. And when the consensus of the competent, i. e., the agreement of all who can pass an opinion upon it, shall have established the truth of scientific theism ethics will have therein a universally acknowledged basis, annihilating on the one hand dogmatism, which is intellectual superstition, and on the other, agnosticism which is intellectual despair.

Science with her triumphant and all-conquering method will yet prevail over both her foes, dogmatism and agnosticism, for her cause is the cause of TRUTH.

On that indestructible foundation, namely, science, or exact knowledge of the real universe, I look for a temple of religion to be reared more beautiful and engaging than any. It will show that Nature is, at bottom, soul, spirit, person; that we human beings are not left alone in a merely mechanical universe with no law above us that we are bound to obey, but rather in a universe that is at once mechanical, organic, personal, and because personal, furnishing an everlasting ground for moral responsibility, an eternal reason for the ethical life.

THE REAL CHRISTMAS.

BY ALBERT KENT BEEM.

However different the Christmas festival may be from all others, by virtue of its changes and modifications during the centuries that have passed, it by no means originated with the birth of Jesus of Nazareth. The old Roman Saturnalia still lives in our own glad day. Nobody knows the precise time, the month or day of the month, when Jesus was born. It took some three hundred years

from the time of his birth to fix upon the date that should be used for its celebration and they fixed upon a time that was already in the favor of the people.

Christmas is man's poetical way of saying: "God with us." That in fact, was what the Saturnalia meant. God indeed has been "with us," been with all, in the person of every great soul let loose in the midst of men to liberate and lift. But no one form or millions of forms has been sufficient for a complete incarnation of the living, infinite God. And the Almighty never came to a people to the exclusion or neglect of another people.

The coming of the prophet of Palestine was on a grander, a more hopeful mission than to bridge a chasm between a heavenly Father and a fallen humanity. It was to reveal the possibilities of every son and daughter of earth. And the need of the hour is to get humanity to remove the debris of the artificial, the creedal, the dogmatic, sufficiently to let the world feel the drawing force of that sweet soul, afire with God, and be inspired thereby.

We never can make the most of Christmas until we realize that no part of Christendom, or even the whole of it, has any monopoly on the day and its significance. The real Christmas is more than nineteen hundred years old, is a plant indigenous to the heart of man, and is grandly human. It is a delightful theme in that it involves joy, gladness, happiness, in the right here and now. Its virtue is not limited to those who profess "sound doctrine" concerning some future heaven but is shared by all engaged in the quickening of the heavenly of to-day. Christmas will live so long as the finer affections of the soul are best nourished in the atmosphere of the happiness of other souls.

EDITORIAL.

THE NEW CATHOLICISM.

Commenting on a notable address delivered in Buffalo by Rev. Wm. C. Gannett of the Unitarian church in Rochester, N. Y., the editor of Unity makes the following stirring statement of the liberal Christian situation in its bearing on the problem of a religious unity that is thoroughly catholic, inclusive, universal; transcending the sectarianism that aims at "Christian" unity alone.

"The autumnal rallies of the denominations will fail to reach the heart or touch the needs of their representatives if the cry is simply a denominational one. The one hundred and forty-eight Christian sects in the United States cannot all be justified of the future however they may have been justified of the past. The call is for a ministry of reconciliation, an era of self-forgetfulness and, when needs be, of self-immola-

tion on the part of the sectarian churches.

The denominations cannot be expected to give up their lives, but individual churches in the denominations will here and there merge, and more often retire, in the interest of the fusion that will do better work for the country.

The twentieth century is to witness if we are not mistaken a mighty synthesis in religion, some new catholicism that will represent the communal life of the spirit. The co-operation of morals is coming and if minister and church on Sunday and weekday, in pulpit, Sunday School, Bible class and club room want to get down to the divinest work they will apply themselves to this ministry of reconciliation and strive to build up a new fraternity among the denominations. Having found freedom let them now convert it into fellowship that character may abound more abundantly."

AMIABLE CONCESSIONS.

Too many liberals have fallen into the weakness of trying to make it appear that the contrast between the old religions and the new religion is neither great nor radical. Such attempts spring from a natural desire to avoid hurting feelings and losing popularity. Yet all such amiable concessions only retard the progress of truth. To make free, spiritual and universal religion appear to be similar to or not very different from the current religions that are creed-bound, traditional and sectarian, is to be guilty of intellectual immorality and make the coming unity in religion more difficult of realization. Let all free religionists refrain from forcing Christian phraseology into the service of advanced ideas. Let language be kept free from misleading associations, remembering the tenacity with which old ideas cling to old words. One may define the old words as much as one pleases, affixing new meanings to the time honored terms but the great majority of minds will irresistibly continue to call up the old ideas when they hear the familiar sounds. If the cause we have at heart is to prosper and the truth of its claims to be recognized by an ever larger constituency, let us frankly call a spade a spade, boldly yet modestly and respectfully admit the plain dissimilarity of our principles and ideals and those of the Christian sects.

Apropos of the duty of admitting the contrast between the dominant religious systems and our own, in all its force, the following remarks of Rev. John W, Chadwick, in a sermon on "the friendship of religions," may be fitly qnoted.

"Nothing is more pitiful than the ingenuity with which many liberals

Orthodox and Unitarian, go to work to show that Christianity was a revelation in some special sense never intended by its old time apologists. The thing has gone, but they would save the name. 'They have stretched out their hands to save the sifted sediment of a residuum.' It is not worth the saving, and, the sooner we have done with such devices for seeming to mean what we do not really mean, the better it will be for all concerned."

DR. THOMAS' DEPARTURE.

Rev. H. W. Thomas, D. D., the venerable apostle of non-sectarian religion in Chicago has discontinued his regular preaching at McVicker's theatre and will devote himself henceforth to the propagation of his pet plan to have Sunday services conducted on non-sectarian lines in all the leading theatres of the country, a scheme for which it is expected a million dollars will yet be contributed by a sympathetic gold-mine owner in Denver. Dr. Thomas holds that the names "Unitarian" and "Universalist" are a positive hindrance to the development of liberalism and would therefore organize independent, non-sectarian churches without a denominational, limiting name. The editor of the "Christian Register," the organ of Unitarianism, thinks that the result of this non-sectarian movement will be to build up "another small liberal denomination, when the name, no matter what it might be, would become as sectarian as any other designation by which any number of churches might be designated." Evidently the editor shares the popular misconception of the word sect. Numbers have nothing whatever to do with it. Principle, purpose, aim, this alone determines whether an organization is a sect or not. If it cuts itself off from the rest of the religious movements in the world, claiming that it is THE WHOLE when it is only A PART, claiming it has the absolute religion when it can have only a very partial imperfect religion, seeking to convert the world to its particular creed or creedlet, instead of aiming at the development of every individual into his own inherent ideal; then it becomes and is a sect. And since Dr. Thomas' aim is wholly differentiated from that which marks the sectarian denominations, it is evident that while fidelity to the non-sectarian idea and ideals is maintained, the movement he hopes to inaugurate cannot become sectarian.

SERVING GOD AND MAMMON.

The following advertisement was recently clipped from one of the New York daily papers:

BETTER THAN BUSINESS—Join my class Sept. 16 and learn mental healing; many healers clear $50 daily;

big money in this for you; full details when you call. Dr. ——, — W. —— St.

The name on this card, it is said, is that of one of the best known of these enterprising "metaphysicians," one who has an international reputation and scores of testimonials from "healed" patients. From this and other cases brought to our notice we are led to believe that selfishness and greed are the dominant forces that have led many to take up this and kindred forms of "mental science." Those whose primary object is to make money will naturally choose the easiest way, regardless of the effect their disreputable tactics may have upon the movement or upon those seeking to understand it. There is no effective remedy for such practices but the enlightenment of the public, both as to the character of these charlatans and the element of truth that keeps the superstition of "practical metaphysics" alive.

NOTES FROM THE FIELD.

TACOMA.

At a special meeting of the congregation held Sunday, October 27th, after the morning meeting, the following resolutions were read and unanimously adopted:

Whereas, The facilities for accommodating the Sunday congregations at the First Free church are already exhausted and the increasing interest manifested in our cause indicates a still larger attendance; and,

Whereas, The introduction of a chorus choir to enrich the services of the church would necessarily entail the reduction of our already limited seating capacity, in order that sufficient room be provided for the singers; and,

Whereas, The present is a most propitious time for the wider dissemination of our principles and ideals by securing a more central and accessible location and of greater seating capacity for the Sunday services; therefore, be it

Resolved, That the services of this Society be henceforth held in the auditorium of the Tacoma theater, commodious, comfortable, central, accessible, and that the trustees of the church be and they are hereby authorized and empowered to make all necessary arrangements for the fulfilment of this plan.

SEATTLE.

On Monday evening, at Germania hall, Mr. Martin delivered the first of the three lectures announced last month. His subject was "Anarchism and its Representatives." On the evening of the 25th he gave the second lecture in the series. "Practical Remedies for the Evils of Anarchism" was the subject. With the proceeds from the sale of tickets the Society will engage the services of

professional singers to assist at the Sunday evening meetings.

There were fourteen questions in the "Question Box" for October, answered by Mr. Martin, as usual, on the last Sunday of the month at the close of the meeting. The entire audience remains to this interesting feature of the evening's programme.

WHATCOM.

A neat card, announcing the organization of the "People's Church for Universal Religion" has been issued by the minister, Rev. A. K. Beem, and the weekly reports indicate a steady growth of interest in the movement. The Tacoma and Seattle Societies have guaranteed support to the Whatcom church until April, by which time it expects to be entirely self-supporting. This is the first missionary work undertaken by the established free churches, and they engage in it with genuine interest and enthusiasm. The date of Mr. Beem's installation has not yet been fixed, but it will probably occur this month. Delegates from the other two Societies will be appointed to attend and participate in the ceremony.

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